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Book Reviews.

The Forgiveness of Sins, and Other Sermons. By GEORGE ADAM SMITH, D.D., LL.D., United Free Church of Scotland Glasgow College. New York: A. C. Armstrong & Son, 1905. Pp. xii+266.

Sermons Addressed to Individuals. By REGINALD J. CAMPBELL, Minister of the City Temple, London. New York: A. C. Armstrong & Son, 1905. Pp. xiii+328.

The Reproach of Christ, and Other Sermons. By W. J. DAWSON, Minister of Highbury Quadrant Congregational Church. With an Introduction by NEWELL DWIGHT HILLIS. Chicago: Fleming H. Revell Co. Pp. 281.

Christ and Progress: A Discussion of Problems of Our Time. By DAVID JAMES BURRELL, D.D., LL.D., Pastor of the Collegiate Church at Fifth Avenue and Twenty-ninth Street. Chicago: Fleming H. Revell Co. Pp. 267.

The Master's Questions to His Disciples. By REV. G. H. KNIGHT. New York: A. C. Armstrong & Son, 1904. Pp. xv+367.

Where Does the Sky Begin? By WASHINGTON GLADDEN. Boston and New York: Houghton, Mifflin & Co., 1904. Pp. 335. \$1.25, net.

Sun-Rise: Addresses from a City Pulpit. By REV. G. H. MORRISON, M.A., Glasgow. New York: A. C. Armstrong & Son; London: Hodder & Stoughton, 1903. Pp. xi+310.

The Crimson Book. By DINSDALE T. YOUNG. New York: A. C. Armstrong & Son; London: Hodder & Stoughton, 1903. Pp. xi+304.

The Verities of Jesus. By DAVID JAMES BURRELL, D.D., LL.D., New York: American Tract Society. Pp. vi+187.

The Enlargement of Life. By FREDERICK LYNCH. New York and London: G. P. Putnam's Sons, 1903. Pp. vi+188.

Shoes and Rations for a Long March; or, Needs and Supplies in Every-Day Life. Being Sermon-Growths from an Army Chaplain's Talks in Camp and Fold and Prison and at Home. By H. CLAY TRUMBULL. New York: Charles Scribner's Sons, 1903.

The twentieth-century preacher, if these volumes represent him fairly, discusses practical questions in everyday language. His themes are ethical rather than theological; or, if doctrine is chosen, his chief aim is to show its ethical value. Dr. Shedd's advice to the minister, "to limit himself to the enforcement of the doctrines of sin and grace," goes in general unheeded. The elevation and amplitude of style formerly thought proper to the sermon appear to have gone out along with the "holy tone" once so extensively cultivated for pulpit use. No illustration is rejected as too homely and familiar, provided it is pertinent. Technical theological terms occur as seldom in some of these volumes as in a textbook on chemistry. There is no squeamish avoidance of the first person singular pronoun. Upon this ground the unlearned man may venture boldly. From text to application his path will be smooth, if not always direct. It may be questioned, indeed, whether some modern preachers, in a laudable desire to avoid the hackneyed vocabulary of the pulpit, have not gone quite too far in indulgence in colloquialisms. Upon the pages of Mr. Lynch's volume, for example, such excrescences as "right here," "just for a moment;" such infelicitous phrases as, "Now we must remember right at the beginning," and, "So then, to get down to the practical phase of this momentous principle," recur far too frequently. These slovenly redundancies of extemporaneous speech are without excuse in the printed page.

But modern preaching, judged by this collection of sermons, is not altogether free from the polemic spirit. Dr. Burrell, indeed, is a professed controversialist, bent upon the overthrow of the contemptible latter-day infidel, who, under a profession of reverence for the Bible, attacks its supreme authority and its complete infallibility. With this foe to the faith Dr. Burrell argues that, "if the Scriptures are not veracious in respect to science and history, what ground have we for committing ourselves to their spiritual guidance? *Falsus in uno, falsus in omnibus*. The Bible is not trustworthy any way, unless it is trustworthy every way" ("Christ and Progress," p. 169). The claim that the new theology is based upon "mere negations" is supported by a so-called "manifesto of liberalism" in the form of a parody upon the Apostles' Creed, thus: "I do not believe in God the Father Almighty, the maker of heaven and earth; but in an impersonal, all-pervading Force." This is ingenious, and to some minds perhaps amusing; but it is neither ingenuous nor convincing.

Rev. Dinsdale T. Young may be classed with with Dr. Burrell as an uncompromising conservative. *The Crimson Book*, in its vivid red covers, is so named because "crimson is the evangelical color." What Mr. Young

conceives the evangelical doctrine of the Scriptures to be, may be inferred from such a passage as this: "*Our Bible is sprinkled with the divine Redeemer's blood. Let sneerers dub the book as gory; we glory in its ruby redness. To us, the blood-besprinkledness of the Bible is the guaranty of its everlasting veracity.*" But does Mr. Young deal quite fairly and candidly with the book he reveres when he goes to the *Song of Solomon* for a text from which to preach upon "The Incomparableness of Christ?"

Mr. Knight, like Mr. Young and Dr. Burrell, is a conservative theologian, but he sounds no trumpet of alarm. *The Master's Questions to His Disciples* is a book for the quiet hour, which takes, and needs to take, little account of critical and exegetical questions. It is practical, meditative, devotional, free from the commonplace sentimentalities of many books of this class, bringing warning, consolation, uplift, for the common everyday trials and temptations of the Christian believer.

Two volumes more must be classed together, *Sermons Addressed to Individuals* and *Shoes and Rations for a Long March*. "Every one of these sermons," says the minister of the City Temple, "came into existence because someone asked for it or some life-story suggested it." To each sermon is prefixed a brief statement of the particular incident or conversation which called it forth. Dr. Trumbull, in like manner, entitles his preface, "How These Sermons Came to be Preached," and adds to each sermon its special explanation. But these occasional sermons are not sermons for an occasion merely. Their appeal is a very wide one. Preachers in particular will do well to read them, that they may be reminded anew how much a sermon gains in freshness and vigor when it has a definite aim.

Mr. Dawson is a novelist as well as a preacher, and not only a preacher, but an evangelist. His volume of sermons, *The Reproach of Christ*, certainly does not betray the novelist by startling rhetorical devices and highly emotional illustrations; nor is it the evangelist, as the word is commonly employed, with his limited range of thought and his hortatory outbursts, who speaks in these pages. A literary conscience controls a style delightful in its unaffected purity and simplicity, never ornamented but never bare, unlabored but affluent. And the fervor of the true preacher glows in occasional passages of restrained power, and in the brief appeals to conscience and to conduct with which every sermon closes.

There is always matter for thought in Washington Gladden's utterances. In the sermons of this volume, "*Where Does the Sky Begin?*" he treats large and serious themes in a large and serious way, with a simple, direct, and grave diction, and with illustrations drawn from a wide reading in litera-

ture, philosophy, and science. The congregation to which these discourses were addressed does not need, it is plain, to be coaxed with rhetorical sweetmeats to give its attention before anything worth its attention is offered, but entertains, when the sermon begins, a sober and well-founded expectation of instruction and edification.

The reputation of Professor George Adam Smith as a preacher would have been established by his contributions to the *Expositor's Bible*, if he had never published a sermon. Since his expositions are sermons of so effective a sort, one is prepared to find that his sermons are expositions. His new volume of sermons offers an example of the art of expository preaching, the more persuasive in that it is not professedly expository. The sermon with which the book opens, "The Forgiveness of Sins," is something more than a statement and enforcement of the accepted evangelical doctrine of the divine forgiveness; it is an exposition—brief, but clear and convincing—of the growth, enlargement and gradual purification of this conception in the Scriptures. "The account which the Old Testament contains of how men looked for and sought the divine pardon is very various. Yet it is one which steadily grows with Israel's increasing experience of God's manifestation of himself and of his providence in nature and history, throwing off by degrees every element of servile error and fear, until at last it becomes a noble and disinterested peace in which a man learns to accept the spiritual elements of forgiveness for their own sake" (pp. 9, 10). Again, the sermon on "Our Lord's Example in Prayer" is an exposition of the thought of Jesus concerning prayer as revealed both in his life and his precepts, constituting the basis of a heart-searching appeal to that renewed consecration to the service of God which is made only in the "effort and struggle" of prayer. There are other sermons in this volume, it is true, that no professor of homiletics would consent to class as "expository," but not one that is not thoroughly biblical, finding not merely its illustrations, but the theme itself, in the Bible, and treating such ancient and familiar themes as "Esau," "Gideon," "The Good Samaritan," with extraordinary moral insight and power. How much worthier and more edifying this practical recognition of the unique religious value of the Bible than the most eloquent defense of it against real or fancied foes!

Preachers who feel that pulpit discourse, whatever its occasion or theme, inevitably loses in effectiveness if it departs from a free and easy colloquial style—and they appear to be the majority—will be instructed, and perhaps put to shame, by a study of strong, simple, evangelical sermons such as these, whose style is fastidiously pure, almost to austerity.

It is hardly to be expected perhaps that the acknowledged chief of biblical expositors should find many preachers ambitious to dispute his primacy; but, in view of the effectiveness of this homiletic method, it is surprising that so few should seriously attempt to employ it. All the preachers whom we have been cursorily reviewing draw, it is true, more or less freely upon the Bible for doctrine and illustration. Mr. Lynch often makes felicitous application of a particular biblical incident or narrative. Dr. Burrell, in the *Verities of Jesus*, undertakes the exposition, in the interests of doctrinal teaching, of a particular group of the sayings of our Lord. Dr. Trumbull, Dr. Gladden, Mr. Morrison, and Mr. Campbell show sobriety, learning, insight, in their reverent and intelligent use of the Scriptures. The hearer or the reader is instructed by these preachers; but they do not habitually bring him directly into contact with the Bible itself.

It is commonly said that congregations, in America at least, "won't stand" very much expository preaching. But, in fact, it is seldom that the opportunity to refuse it is offered them. Let the preacher who wishes to reassure the Christian church, in the hour of its alarm lest criticism take away its Bible, decline, at least for a good while to come, to preach at all upon the doctrine of inspiration, or to defend the Word of God against criticism, and set himself to what should surely be the more congenial task of explaining and enforcing the religious content of Scripture. He will receive his reward. One who understands the Bible no longer needs to be convinced that in it and through it God is speaking to him.

A. K. P.

What is the Bible? By J. A. RUTH. Chicago: Open Court Publishing Co. Pp. 172. \$0.75.

The Bible in Modern Light. By J. W. CONLEY, D.D. Philadelphia: American Baptist Publication Society. Pp. 238.

The first of these two books has the value of showing the effect in regard to the questions of inspiration and revelation which some of the queries propounded by modern criticism produce upon a certain class of sincere minds. The "black beast" for Mr. Ruth is orthodoxy; if we were once clear of that, the path to the kingdom of God were easy. The basic fault with the book is the common error that God can be only where man is not—a view which fails to appreciate that the highest revelation of God must be through the willing and doing of men, else is he God only for the impersonal universe. The book has virility and incisiveness. Its objec-